THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee."—HEB. 5: 4-5.

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THE SOCIAL EFFECTS OF CARD PLAYING.

BY PRESIDENT JOSEPH F. SMITH IN THE "JUVENILE INSTRUCTOR."

ONE'S character may be determined in some measure by the quality of one's amusements. Men and women of industrious, businesslike and thoughtful habits care little for frivolous pastimes, for pleasures that are sought for their own sake. It is not easy to imagine that leading men in the Church could find any pleasure that was either inspiring or helpful at the card table; indeed the announcement that a president of a stake, Bishop of a ward, or other leading official of the Church was fond of card playing would be a shock to every sense of propriety even among young people who are not seriously inclined to the duties and responsibilities of life. Such a practice would be looked upon as incompatible with the duties and responsibilities of religious life. Even business men, as a rule, are distrustful of business associates whose inclinations engage them in frequent card playing.

But it may be said that the same objections do not hold good in respect to young people who do not take life so seriously; but the evil is that young people who indulge in the frivolous and vicious pastime of card playing are never likely to take life seriously unless they forsake such questionable pleasures early in life. It is the serious and thoughtful man and woman who are most likely to assume the higher and nobler responsibilities of life, and their tastes and pleasures are never satisfied by means of a deck of cards.

If people generally were to be divided into two classes, namely, earnest and thoughtful men and women, and the frivolous who are seekers of pleasures,

the card players would, of course, always be found among the latter class. Card playing, therefore, is discreditable in itself. It is discreditable too because it begets classification in society and gives rise to a neighborhood caste who have time to waste and no ambition to progress, but set themselves up as something elect simply because they are exclusive and can entertain at their party of "high-five." A moment's reflection will convince almost any observer that those social distinctions and classifications made among the young people in our communities are the result of an excessive pleasure-seeking spirit whose intoxication is encouraged by the use of cards. Those, therefore, who excuse card playing and permit it in their homes really encourage those class distinctions among our young that are completely at variance with the spirit and genius of the Gospel; and the Sunday School will for that class have far less attraction than an evening party of high-five.

Card playing is an excessive pleasure; it is intoxicating and, therefore, in the nature of a vice. It is generally the companion of the cigarette and the wine glass and the latter lead to the pool room and the gambling hall. Few men and women indulge in the dangerous pastime of the card table without compromising the business affairs and higher responsibilities of life. Tell me what amusements you like best and whether your amusements have become a ruling passion in your life and I will tell you what you are. Few indulge frequently in card playing in whose lives it does not become a ruling passion.

It is safe to say that at a card party not fifty per cent of the young people present take any active interest in the religious duties of the ward to which they belong, for card playing is an enemy to the Church and to the spirit of worship. It is, therefore, not of God, and should be eschewed. The words of Moroni are forceful and applicable to a pastime whose insidious influence will, if tolerated, sooner or later sap the foundations of faith in the lives of our young people. Read his words: "Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve Him, is inspired of God." Can you think, my young reader, of any good thing that card playing ever invited or enticed a man to do? Does it not rather invite to sin? and doing so is it not, according to the words of Moroni, of the evil one and not of God?

Cards are the most perfect and common instrumentalities of the gambler that have been devised, and the companionship of cards, unlike the companionship of most other games, is that of the gambling den and the saloon. But cards do not stand alone in their enticement to evil. Any game that ultimately leads to questionable society, because it is the chief pleasures of such society, should be excluded from the home. There are innocent games enough to satisfy the required pleasures of the home without encouraging card playing.

THE sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove.—JOSEPH SMITH.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

III. EGYPTIAN FIRSTFRUITS AND TEMPLE OFFERINGS.

THE archæological discoveries of the last threescore years have shed much new light upon the religions of the ancient world, as we have seen from a previous article upon Assyria and its cuneiform literature which for so long was not understood. So also, for many centuries, travelers up the Nile, and scholars in general, puzzled in vain over the picture writing (or hieroglyphics as they are called) on temple walls, in royal tombs, on ancient buildings as well as in coffins, in Egypt; but which now have been deciphered. Besides these, numerous writings have been found on tablets and papyri, so that in the present day the Egyptologist has to deal, as Professor Flinders Petrie claims to point out in his lectures on *Religion and Conscience in Ancient Egypt*, with a continuous record of four thousand years before Christianity appeared, and an unknown age before that record.

Among particular sources of information the Professor names the Precepts of Kagemni and Ptahhotep of the fifth dynasty (perhaps 3500 B.C.): two negative confessions, or repudiations of sins before the judgment of Osiris, which are probably much older; and other tablets, instructions and maxims of later date. Accordingly, in his remarks on "Duties to the gods," Dr. Petrie observes that in the earlier Repudiation the offerings to the diety were specially guarded, as for instance: "I have not cut short the rations of the temples." "I have not diminished the offerings of the gods." "I have not stolen the property of the gods."

Again the Professor says that the duty of making offerings is often reiterated. Thus: "Make the feast of thy god, renew it in its season: it irritates the god to neglect it." "Give thyself to the god; guard thyself each day for the god, and do to-morrow as to-day. Sacrifice; for god looks on the offerer: but he neglects those who neglect him."

These extracts then seem to show that, as we have seen with the Assyrians, so it was with the ancient Egyptians, they fully recognized the obligation of dedicating property to their gods.

From other writers we learn that one early form of offering consisted of the firstfruits of the harvest. Thus, Dr. Henry Brugsch, speaking of the tomb at Lycopolis, of the high priest Anubis, during the thirteenth dynasty [perhaps 2500 B.C.], says: "He [Anubis] takes occasion for fixing the kind and number of the sacrifices, he speaks of the feast days on which they are to be offered, and gives us evidence, for the first time in an Egyptian inscription, that the ancient inhabitants of the Nile valley, great and small, were accustomed to dedicate the firstfruits of their harvest to the deity."

And the testimony of Erman is to the same effect: "The worshippers of these gods were always faithful to them. . . . Each brought the firstfruits of his harvest to the servants of his god, . . . he made the furthermost room of his house into a little chapel. . . . In the court of his granary, or near his winepress, he erected a little sanctuary to Renenutet, the goddess of

the harvest, and placed there a table of offerings with wine and flowers . . ."

These and other evidences of private piety were, however, quite eclipsed by the religious offerings of the state, for in addition to firstfruits, Erman says, "We have much information as to the extent, and the kind of offerings; on the outer wall of the great temple of Medinet Habu there still exist parts of a list of the offerings instituted by Rameses II. and III. for this sanctuary, which was erected by them. . . . Every day of the year the temple received about 3,220 loaves of bread, twenty-four cakes, 144 jugs of beer, thirty-two geese, and several jars of wine."

But these items refer to one temple only, and are as nothing compared with the offerings of Rameses III., who, at his death, left a comprehensive manifesto, in which he gave full details of all that he had done for the temples of his country during the thirty-one years of his reign. The figures in these lists are evidently taken from the account books of the state, and of the various temples, and ought therefore to be worthy of credence.

We owe this information to the discovery of the "Great Harris Papyrus"—133 feet long, containing seventy-nine pages, divided into five sections, from the last of which may be mentioned, by way of example, as special gifts from the king, 169 towns (nine in Syria and Ethiopia); 113,433 slaves; 493,386 head of cattle; 1,071,780 plots of ground; 2,756 gold and silver images of the god, etc., etc.

The duties, charges, or rents imposed upon the temple subjects included 460,700 sacks of corn from the laborers; 326,995 geese from the bird-catchers, besides thousands of gold, silver, and bronze vessels and ornaments, robes, yarn, gems, etc., etc. For the sacrifices there were paid from the royal treasury, gold vases and ornaments, hundreds of thousands of jars of incense, honey, and oil; more than a million amulets, and seals of precious stone; more than two millions of fruits; and upwards of six millions of loaves of various kinds of bread.

The quantity of precious metals, Erman says, would amount to about £200,000 in value; and we must not forget that the same six or seven million Egyptians, who, in addition to taxes paid to the state, devoted this treasure to the glory chiefly of Amon, had also to maintain the temples of Medinet Habu, Karnak, Tell-el-Jehudeh, etc., etc. Nor would it appear that the king after such abounding liberality, left to himself great abundance; for the same Rameses who gave 185,000 sacks of corn yearly to the temples was often unable to hand over fifty sacks a month to his starving workmen in the necropolis.

The temples were enriched, however, not only by firstfruits and by offerings made at various times, and especially on feast days, but the temple priests enjoyed permanent endowments, bestowed both by king and people. For instance: "It was incumbent on the head of the treasury department personally to endow one of the great temples in Egypt with the precious things he brought from foreign countries."

Brugsch, speaking of the temple of Amen, under the eighteenth dynasty [about 1700 B.C.] says: "In his fifteenth year, on the 27th of *Pakhons*, the king ordered a completely new establishment of the property of the temple. Among other things, the temple was provided with a number of foreign people from

the South and North, among whom were children of the kings of the land of Ruthen [Canaan] and of the Southern *Khent-hennefer*. Gardens were given to the temple to grow flowers and vegetables, and 1,800 acres of arable land in various parts of Upper and Lower Egypt were assigned as its permanent property. The contributions also in vegetables, wine, birds, beasts, and so forth, were fixed once for all: and the number of the temples of the god in other districts of the country was carefully designated, and the sacrifices in them were in like manner granted with royal generosity."

Again Professor Maspero tells us: "Harmhabi . . . inspected the ruined towns of the gods in the land, . . . and he allotted to them estates and offerings every day, as well as a set of sacred vessels entirely of gold and silver: he settled priests in them, bookmen, carefully chosen soldiers, and assigned to them fields, cattle and all the necessary material to make prayers to Râ every morning."

Also: "Rameses (son of Seti) granted cultivated fields and meadows in the Thinite nome for the maintenance of these two mausolea, founded a college of priests and soothsayers in connection with them, for which he provided endowments, and also assigned them considerable fiefs in all parts of the valley of the Nile." In fact, so vast were these endowments, that the professor informs us, "The domain of the gods formed at all periods about one-third of the whole country."

BREVITIES.

RAPID AERIAL TRAVEL.

LAST week Captain Goossens, a Belgian aeronaut, and a German nobleman left Berlin in a balloon, traveled westward to Holland and then to Paris at an altitude of about twelve thousand feet. The current then carried them westward to the ocean and back and forth. They feared as they went sailing northward over the channel that they should be carried out on the North sea. They, however, succeeded in landing near Calais, but in doing so each dislocated a shoulder and they lost their balloon containing scientific instruments and valuable effects. The journey lasted sixteen hours and they covered during that time about fourteen hundred miles. As they traveled up the Channel in the fierce gale the instruments registered one hundred and twenty-five miles an hour.

TO PROVE ST. PATRICK.

The *Times* has received a communication from some one signing himself C. R. Warwick. He states that he came recently from America and at Blarney Castle in Ireland liberated fourteen fairly good-sized rattlesnakes (one with six and two with four rattles). He adds that time will tell if St. Patrick's edict is a myth or not. It is to be hoped that the sender of the letter is guilty of nothing worse than a foolish hoax. There are instances of foreign animals and plants becoming more prolific in the lands where they have been introduced than they were in their native country. Such are the pests of rabbits and thistles in Australia, and sparrows in western America. The rattlesnake, if really introduced into Ireland, might thrive and multiply. If investigation proves that they have been brought in, severe measures of punishment will doubtless be taken against the offender.

THE SHEFFIELD CONFERENCE.

THE semi-annual Sheffield conference convened in the Temperance Hall, Townhead Street, Sheffield, on Sunday, September 20th. The meetings commenced at 10 a.m., and 2 and 6 p.m., President Franklin H. Wyatt presiding. President Francis M. Lyman and the following traveling Elders were present: William A. Childs, John H. Wheeler, Henry R. Coulam, Edmund R. Berrett, Walter Parry, Samuel R. Winn, William Moss, John H. Horsley, Henry Bartholomew, Samuel W. Leigh, Joseph W. Lee, John W. Gailey, and David S. Evans. Elder Mark A. Coombs being ill was not in attendance. In the morning after opening exercises, the sacrament was administered by Elders Leigh and Berrett. The clerk read the statistical and labor report for the past six months, and presented the general and local authorities of the Church, who were unanimously sustained by the people. The labor report showed an average of nine hundred and eighteen tracts, twenty-four books distributed, and fifty-seven Gospel conversations per Elder per month.

President Wyatt welcomed all present, reported the condition of the conference, said the Elders were working in love and unity, and the Saints were doing all in their power to help on the work. A good local work is being done by the local members. Elder Parry showed the necessity of a living faith, the first step leading to a knowledge of God and the Gospel. Elder Coulam spoke of the perfect organization of the Church established by the Savior. Paul tells us there is only one faith, one Lord, and one baptism, but men have changed the ordinances to suit their own perverted doctrine. In fulfillment of the promise, the Gospel has been restored with all its blessings. Elder Horsley said that the Book of Mormon, a companion book to the Bible, confirms Bible history, sustains Bible doctrine and fulfills Bible prophecy. Both show that belief in the Lord is alone insufficient for salvation, and set forth what is required of man to obtain eternal life.

President Lyman spoke upon the duties of the priesthood. He encouraged the local members to aid in the spread of the Gospel by distributing tracts, loaning books and teaching the Gospel to friends. The Latter-day Saints may appear to some to have a hard road to travel, but it is the path our Savior trod. It is not alone what we believe, but what we do that brings us the benefits.

In the afternoon meeting Elder Childs said that the plan of salvation is free for mankind to accept or reject as they choose, but to obtain eternal life a person must comply with the code of laws laid down by the Author of salvation. Elder Bartholmew called attention to the Savior's command, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This charge applies to us to-day. It is more necessary for us to develop spiritually than to gain in temporal things, for the obtaining of eternal life is the greatest gift within our reach. Elder Moss referred to the confusion existing in the religious world. There can be only one true plan, for there is only one supreme Father whose will we must do to obtain His blessings.

President Lyman said that Joseph Smith is to the people to-day, as Moses was in his day, a law giver. In every Gospel dispensation since the world

began, our Heavenly Father has had His Prophet through whom He has revealed His mind and will for the guidance of His obedient children and for the building up of His work. He has raised up His Prophet of the latter days and given him the authority to establish His Gospel with all its gifts and to carry on His work. "My brothren and I are here to declare unto you the plan of salvation."

In the evening meeting Elder Wheeler spoke upon the necessity of the ordinance of baptism. Elder Gailey showed from the testimony of the Bible that faith and sincerity alone are insufficient for salvation, but that all men must comply with the requirements of the Gospel, and men must have authority to administer the ordinances.

President Lyman spoke upon the principle of marriage taught and believed in by the Latter-day Saints. We do not marry for time alone, but for time and eternity. Authority and instructions have been received for the performance of this work. We want the world to hear and know the Gospel, for it is life eternal to all who obey. President Lyman bore a strong testimony to the divinity of the Prophet Joseph Smith's mission.

In the morning session an anthem was sung, "Cry out and shout ye inhabitants," by the Whittington Moor Saints, in the afternoon meeting little Miss Jane Brook sang "Count your blessings," and in the evening a quartet was sung by Brother George H. Mellor, Sister Lucy A. Howarth and Messrs. Leonard Gelder and J. H. Howarth. All were rendered in splendid manner and aided in making the conference one long to be remembered. Conductor Mellor and his choir did credit to the occasion. At 1 p.m. on Saturday President Lyman met in council meeting and listened to the reports of the Elders' labors for the past six months, and exhorted the Elders to faithfulness and diligence, and gave them many timely instructions.

JOHN H. HORSLEY, Clerk of Conference.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

UTAH county farmers have received from the state and county $1899.80 as bounty on grasshoppers. Nearly 111 tons of the pests were caught and destroyed.

UTAH day at the St. Louis World's Fair next year will be October 20th, if the plan of the commission is carried out. One of the exhibits will be a miniature system of irrigation, water flowing from snow-capped mountains and directed over fields of grain and other vegetation.

AN anti-"Mormon" Bureau of Information is to be established by the Ministers' association and others at Salt Lake City. The active labors and eminent success of the Church Bureau of Information in placing "Mormonism" in its true light before visitors who come to inquire have roused the jealousy of the sectarian preachers.

THE Taylor Stake of Zion was organized at the conference held at Magrath, Canada, August 29th, 30th and 31st, Presidents Joseph F. Smith and Anthon H. Lund and Elders John W. Taylor, Matthias F. Cowley and Reed Smoot being present. The new stake is the eastern part of what was the Alberta stake. Alberta is retained as the name of the western part. Heber S. Allen is the president of the new stake and Theodore Brandley and J. William Knight are his counselors. The president of the Alberta stake is J. D. Wood, and Thomas Duce is his first counselor.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 24, 1903.

EDITORIAL.

WORK OF THE TRAVELING ELDERS.

THERE are differences of ability among men in whatever line of work they are interested. This is manifest in the missionary field as elsewhere, though the character of the work permits of no classification even if it were desired. We may have records of the distribution of tracts and books, the holding of meetings and such work, but those who excel in these lines may not be the most successful in converting souls. Besides this, districts where work is done vary considerably, both in the susceptibility of the people to the Gospel, and in the nature of the labors of the Elders. Still the reports indicate that there is a difference in the efforts of the laborers in the field, and examination of them leads to the conclusion that though all may be doing well, some could profitably emulate the zeal and industry of their brethren.

The Elders are not laboring in competition with one another. The desire to excel for the sake alone of being first would destroy the spiritual influence of their work. None of them, we believe, for the sake of winning first place, would have another individual or conference fall short for any cause. That may be the spirit of the world, but it is not the spirit of the Gospel. There are very few, however, who are not influenced to some extent by what others are doing. Our standards are formed somewhat by our surroundings. We feel confident that if an Elder whose work averages 1000 tracts, 50 books, and 100 Gospel conversations per month were placed among companions who managed to spread 75 or 100 tracts, 8 or 10 books, and hold 20 or 25 Gospel conversations during the same time, there would be a decided change somewhere. Either the strenuous Elder would slacken his pace very greatly and lower his standard, or his companions would set about to do more and raise theirs. Possibly both would change somewhat.

During the month of August three conferences of the British mission, London, Scottish and Leeds, distributed on an average over one thousand tracts per Elder. London leads with the average of 1353. Four distributed an average of thirty or more books per Elder. These were Bristol, Norwich, London and Leeds, Bristol leading with an average of 133. Norwich leads in Gospel conversations with an average of 73 per Elder and Bristol, Sheffield, London and Birmingham have an average of over 40. At the Sheffield conference just held the reports of the Elders' labors during the last six months were given. Elder Samuel A. Winn reported an average each month of 1520

tracts, 63 books distributed and 115 Gospel conversations held. Elder John H. Wheeler reported 1227 tracts, 63 books distributed, and 120 conversations. These are not, we believe, the highest in the mission, and they are not stated as records, but they are certainly illustrations of energetic, continued labor.

The question has come up as to what is a book and what a Gospel conversation. President Lyman has decided that the bound Rays of Living Light and A Prophet of Latter Days should be reported as books, all lesser pamphlets being considered tracts. Each missionary must judge for himself what a Gospel conversation is. It certainly need not be a discussion. If he has the chance to teach the Gospel or any of its principles, less formally than in a meeting, to a non-member of the Church, that may be considered a Gospel conversation. Under all circumstances, of course, the one spoken to should be conscious that the Elder is a Latter-day Saint and is explaining the Gospel, the tenets of the Latter-day Saints.

It is well for the Elders to be untiring in their labors. There are means of spreading the Gospel outside of tracting from door to door and holding meetings, but these are the usual methods. The more tracts, therefore, that are spread and the more meetings held, the Spirit of the Lord accompanying the Elder, the greater will be his influence, and the more abundant the fruits of his labors. The selling of books should be encouraged, for where a person pays for an article he is more apt to preserve it and put it to its designed use. Gospel conversations of the earnest, fervent kind that goes from heart to heart are perhaps the very best means of teaching the Gospel. In all that is done it must be remembered that ours is a spiritual work, and though energy and effort count for just as much as in worldly affairs, still the Holy Spirit must aid our judgment, quicken our understanding and inspire our heart if we and those whom we have come to help benefit by our labor.

THE ELDERS' JOURNAL.

THE first number of the *Elders' Journal*, a monthly publication issued by the Southern States mission has come to hand. It contains eight pages and is neatly arranged. The contents will be, as the name implies, a record of the labors of the Elders in the Southern States and a means of communicating instruction from the mission presidency to the individual missionaries. There are also choice explanations in brief form of the doctrines of the Gospel. Though designed for the Elders, copies may also be obtained by the Saints of that mission. The *Elders' Journal* bears an historical name, that being one of the early publications of the Church. We welcome its advent into the field of Church literature.

NOTICE TO CONFERENCE PRESIDENTS OF THE EUROPEAN MISSION.

IT is requested that all conference presidents of the European mission send to this office *at once* the number of their branches and the number of baptized members in each branch.

J. J. C.

THE headquarters of the Grimsby conference have been changed to 10 Temple Street, Beverley Road, Hull.

AFTER Saturday, October 2nd, the address of the Bristol conference will be Percyville, St. Philips Terrace, Cheltenham, Gloucestershire.

THE abridged Book of Mormon Ready Reference by Elder William A. Morton can be had at this office for 5d. This does not include postage.

IF any of our readers have MILLENNIAL STAR No. 6 of the present volume to spare, they will confer a favor on this office by sending it in. Credit will be given for the STAR and postage.

ON Sunday, September 20th, Elder William O. Creer was appointed president of the Birmingham branch of the Birmingham conference, filling a vacancy of about five years' standing.

PRESIDENT JOHN A. HENDRICKSON of the Christiania conference writes, under date of September 18th, that since the dedication of the new hall in Christiania twenty-one persons have been baptized in that branch, and the prospect for more is good.

ELDER JOSEPH W. BOOTH writes from Smyrna that with his wife and Elder Reno W. Vance he reached that city safely and was ready to proceed on the next ship to Alexandretta. Elder Booth states that he enjoyed his visit in Greece, and his brief stay there gave him a great longing to hear of the Gospel being taken to that people.

AT a social party under the management of the Saints and Elders of the Leigh branch of the Manchester conference, September 19th, many Saints and friends of this and nearby towns enjoyed the excellent repast and well rendered program. Besides recitations and musical selections were remarks by Mr. Ball of Sheffield, and Mr. Owen of Leigh, who have recently become acquainted with the Saints. Each expressed himself as being very favorably impressed with the manner and doctrines of the Latter-day Saints, and desirous of thoroughly investigating. Mr. Owen explained that the Book of Mormon is a history of the dealings of God with a branch of the house of Israel who left Jerusalem 2500 years ago. He says the purchase of this book is an excellent investment. He carries one with him and reads whenever he has opportunity. Elder Henry L. Edwards, who with Elder Willard H. Booth commenced labors in this city with neither friends nor Saints to encourage them, expressed himself as being much pleased with the hearing they and the later Elders had received, and with the interest all were taking in the work.

ARRIVALS.—The following Elders arrived in Liverpool ex s.s. *Mayflower*, Saturday, September 19, 1903. For Great Britain—Ernest S. Holmes, Salt Lake City. For Scandinavia—Ole H. Olsen. In the same company Brother John Spande of Logan came as a visitor.

APPOINTMENT.—Elder Ernest S. Holmes has been assigned to labor in the Birmingham conference.

RELEASE.—Elder John S. Smith of the Scottish conference, has been honorably released to return home per s.s. *Columbus*, October 29th, 1903.

DEPARTURES.—The following named missionaries and a company of emigrating Saints sailed from Liverpool per s.s. *New England*, in charge of Elder Andrew L. Rogers: Gottlieb Blatter, Johannes Van Daalen, William M. Howell, Friedrich Rindlesbacher, Lorenzo J. Taylor, Walter J. Wild, and William F. Ward, who returns on account of sickness.

A DISTRICT MEETING will be held in the Co-operative Hall, Rawtenstall, on Sunday, October 4, 1903, services commencing at 2:30 and 6:30 p.m. All are cordially invited.

THE Nottingham conference will be held in Mechanic's Lecture Hall, Burton Street, Nottingham. Services at 10:30 a.m., 2:30 and 6 p.m., Sunday, October 4th, 1903.

SUNDAY SCHOOLS IN LONDON.

PRESIDENT HENRY H. BLOOD of the London conference writes under date of September 21st:

We had the pleasure yesterday (Sunday) of effecting a complete organization of the South London branch, with John T. Seaich, president; Jesse Pendry and John Tucker, counselors; Edwin Charles Whitehead, clerk, and Ethel May Pendry, organist. Forty-two persons were present at the meeting, which was held in the neat and convenient hall that has been engaged in the High School for Girls building, Brixton, S.E. Elders David H. Jordan and Frank B. Hall have done faithful work in bringing together the Saints in that district, and we confidently hope that much good will result. A branch Sunday school was organized to meet at the home of Brother John Tucker. This school with one recently organized to meet at the home of Brother William Rook, in Holloway, makes four cottage Sunday schools now being regularly held in London, two having been previously organized, one at Brother William Bruce's, Palmer's Green, N., and the other at Brother John W. Hillier's, Bush Hill Park, N.

PROGRESS IN SOUTHERN GERMANY.

THAT the work is flourishing in Germany is evident from the following extract from a letter dated September 17th, Zurich, Switzerland, written by President Hugh J. Cannon to President Lyman:

"I returned a few days ago from a trip through southern Germany. Was very much pleased with conditions which are existing there. In Stuttgart and the surrounding country, the Elders have perfect freedom, and President Heber Q. Hale and the missionaries under his charge have been doing considerable traveling without purse and scrip. Nine of the Elders of that conference have made trips out in the country entirely without money. These trips usually extend from four or five days to two or three weeks, and the

missionaries invariably return filled with the Spirit of the Lord. At the conference which we held, we assigned four men to travel this way all the time. These men will be relieved from time to time by the men from the cities, so that no Elder will have too hard a time of it. I notice that after being out in the country for a time an Elder will make things 'boom' in the city upon his return. In Bavaria, which is also a part of the Stuttgart conference, we have, as you perhaps remember, no freedom. Still in the city of Nuremburg fifty-one people have been baptized since the first of last March. The Saints come together with their friends in cottage meetings, and the evening I was there seventy people were packed together like sardines in two little rooms to hear us speak. Among the Saints recently baptized are several people who own their own homes. In Munich, another Bavarian city, the work is also making good progress. A local brother recently did a little proselyting in a neighboring village, and the result is they have over twenty male investigators. These men show their interest and earnestness by walking over an hour each way at the end of a hard day's work to attend the meetings."

KNOWLEDGE FROM GOD OR KNOWLEDGE FROM REASON.

BY ELDER CLAUDE T. BARNES OF THE LONDON CONFERENCE.

"True faith and reason are the soul's true eyes;
Faith evermore looks upwards and descries
Objects remote; but reason can discover
Things only near—sees nothing that's above her."

QUARLES.

It must have struck many Latter-day Saints, prior to their complete conversion, that there are many things said respecting a knowledge of God, which are unaccountable and rather difficult to understand; as, for instance, that faith is "specially a divine gift, the gift of God." It is the purpose of this writing to show that there is a difference, abstractly and potentially, between knowledge from the head and knowledge from the heart, between figuring and feeling, and between cold reason and spiritual emotion. It is well also to note that this article considers only that faith which amounts, practically, to actual knowledge, as it is knowledge and not belief that is the goal of both scientific and godly men. Which then is the means of obtaining a cognition of God and His attributes, science or religion?

The existing scientific impression is that knowledge is best obtained through man's mundane power and research, that the amount of this knowledge depends on the conclusiveness of the evidence submitted to his understanding. If that is strong and conclusive, clear and unanswerable, faith follows as a matter of fact, but if that is not so, no power in the universe could make him credit Christian theology.

In direct opposition to this, the Scriptures expressly state that man cannot of himself know, that "faith is nevertheless a divine gift and can be obtained only from God" and that man is in no case so helpless by his own reason, as in fathoming the why and the wherefore of God's doings. Joseph Smith said: "All things whatsoever God of His infinite wisdom has seen fit and proper to

reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle, and are revealed to our spirits precisely as though we had no bodies at all (Compendium page 284).

Latter-day Saints maintain that there is only one thing that will carry a person from an intellectual apprehension of divine truth to a firm conviction of Christ's divinity, from a mere admission of consistency in His Gospel to a heartfelt acknowledgement of the truth a godly man possesses. That power is the Spirit of God. It is quite possible for one's understanding to be as well convinced of the facts and miracles of religion as of one's own existence; and yet, one may not have that spiritual faith—a condition which often leads Elders of the Church to say: "A sign will never truly convert you."

The supposition that science, in its broadest sense, is the *only* means of defining the relationship of God to man is entirely erroneous, if only for this one fact, that before science or philosophy were even thought of, men had the correct conception of God. Enoch knew God, yet he did not comprehend science as it is at present understood. Many men, to-day, "Mormons" and others, receive spiritual inspiration—a fact, which from the very earnestness of their faces and their subsequent actions, none can deny; yet they may not apprehend science. Indeed, some of the most illiterate men accept readily and consciously the very highest conception of God; yet the scholarly, perhaps from a consciousness of this very superiority, will not even try to get it. Hence the idea that science is exclusively the means of obtaining information concerning God must fall to the ground. Not only does something, apart from science, show us the meaning of God's dealing with men, but this Something—the Spirit of God—is the *only* agency that possibly can give us this knowledge.

To show how inadequate is mere reason note this, that most thinking men do not deny that the proofs of Christ are the most overwhelming, convincing and resistless of any evidence presented to human understanding, indeed, some say that as far as mere reasoning is concerned, they amount nearly to actual demonstration; yet does all this give these men a faith in Jesus, that causes them to labor even a moment for Him? Another thing: Peruse any scientific book taken, promiscuously, from among the great number dealing, or presuming to deal, with theology and the "unknown" destiny of man, and judge if the philosophy therein is not but the investigation of the plans of the relationship of man to God, as revealed by the Gospel of Christ in religion. This must always be so, for until scientists have acquired this religious conception, they cannot deal with it, either to refute or to affirm; much less can they give us a new conception by their own research. Let some freethinker fathom the enigma: Why are we here? whither do we go? without depending, directly or indirectly, upon religious truth for his information. It is impossible. Gnosticism itself attempts at the solution of the origin of good and evil by theories which assume a line of emanations, extending between God and the visible universe; that is, they, its upholders, place above common wisdom a series of steps, and believe that reason's slow conquering of each of these imaginary steps will eventually lead to God at the top of the stairs. Now, as they deny revelation (the true stairs) one readily sees that they are merely

concealing the difficulties of the problem rather than solving it. How can one have philosophy without the material for investigation? God is infinite, hence science, instead of being the means towards a perfect conception of God will always be merely the investigator, the examiner of such truths as God from His infinite store chooses to place before us in religion. Hence we see here that science is dependent upon religion.

It is a remarkable fact, and yet a true one, that man's intellectual knowledge of the Gospel may have no more practical influence upon him than would a belief in the history of Rome. He is as much wedded to the sorrows of the world, as little supported by the consolations of religion as if his faith were a nullity; while any advancement and earthly gain effects him more than the hope of heaven itself. Such a state is strange; yet it exists—to know by reason and not from God. It is this very fact which verifies Christ's doctrine, that faith such as is produced by the arguments of the best reasoned book ever written upon the subject is nothing in comparison with that knowledge which is a "gift of God."

Scientific arguments may intellectually persuade, but only an influence from above can change one's heart and give the highest knowledge. The first will not induce a man to make the slightest sacrifice; yet the second caused Joseph Smith to face, calmly, a martyr's death. The former is decidedly ineffective upon the life and conduct; yet the latter led Paul to change his whole career.

"Faith is the substance of things hoped for; the evidence of things not seen," for it makes truths appear as tangible as real objects before our minds. It is "the subtle chain that binds us to the infinite; the voice of a deep life within." In view of this it is not peculiar that the priesthood is in some cases given to ordinary men—ordinary except that they have this knowledge of God.

The question naturally recurs; how is knowledge like this to be obtained? It is the gift of the Lord given to those only who are sincere, honest and trustful and who intend to abide by its teachings. No human learning, the perusal of no works of man can give it, for it comes in answer to prayer. Scientific knowledge is unnecessary, indeed, an over abundance of learning "encumbering our consciousness" is sometimes a hindrance. One must renounce vanity and be humble, for as someone has said, "The ceiling of heaven is very high but the door is very low." Moral qualifications, not intellectual, are necessary. Man's reason can master human systems only. Does not Huxley, when he says that "it is wrong to believe in Christianity unless one can produce evidence which logically justifies that conclusion," forget that religion—the true religion—is a system from God made known unto us only by revelation from Him? In God's kingdom there is a lofty morality; yet would this "survival of the fittest" ever bring that? No, there would be continual war either between families and families or between races and races. Even if humanity were to be a perfect unity there would be, in such a case, eternal war against the animal creation. In all these cases brotherly love would not exist; still this "survival of the fittest" is the scientist's world without religion. Perfection can come only by religion.

Ah, well could the words of Dryden be applied to all upholders "of science, falsely so-called."

"The Gods are just
But how can finite measure infinite?
Reason! alas, it does not know itself!
Yet man, vain man, would with this short lived plummet
Fathom the vast abyss of heavenly justice."

The Gospel does not exclude the exercise of reason upon material things. If it did, man would be incapable of understanding anything, and it would be just as consistent to read the Bible to a horse as to its owner. But it is such reason as presumes by speculation (of itself it has no other power, here) to know God, without spiritual aid, that Latter-day Saints should shun as a wile of Satan. The distinction is nice. One is reason upon temporal things, the other attempted reason upon spiritual things.

Satan is given certain power, and he uses this at all times against the efficacy of Christ's atonement. What is more natural than that he should give men the idea that they have within them the spark of divinity and that the constant breathing of intellectual growth and cold psychic reason upon that spark will finally inflame it till it becomes like unto the fire of God itself?

To get a lasting testimony, a knowledge of God, we must pray to Him to bestow it upon us. It is not in our power to possess ourselves of it, but it is in our power to use the appointed means of obtaining it. The option is always with God.

We have seen how science itself is dependent upon the Spirit of God. Let us, therefore, continue in the spreading of truth under the direction of that same Spirit.

"Be watchful,
Be careful,
Be humble,
Be prayerful."

All knowledge and this "living faith" will come as God's blessings upon us.

PATRIARCH'S COMMENT ON MORMONS.

THE following paragraphs appeared in the *Patriarch*, a weekly journal published at Seattle, on the occasion of the Trans-Mississippi Commercial Congress held at that city last month:

"We enjoyed the pleasure this week of meeting United States Senator Smoot, of Utah, and his charming wife, at the Washington—in fact, we met the whole delegation from Utah, consisting of fifteen members, as follows: John Henry Smith, W. W. Riter, George Romney, John C. Cutler, Henry Dinwoody, George H. Taylor, of Salt Lake City; John R. Barnes, Kaysville; Peter Barton, Kaysville; P. A. Nelson, Draper; L. W. Shurtliff, Augus T. Wright, I. A. Clark, Ogden; Senator Reed Smoot, Jesse Knight, Provo; S. L. Chipman, American Fork.

"These representative Americans, together with their wives and daughters, impress the mind of the moralist and create an unusual interest in them, as they stand forth in their virtuous lives in the presence of a frowning world filled with vice, ignorance, prejudice and 'popular wickedness,' whose only object in regard to the Mormons is to pull these God-fearing people down to their own wicked level. Truly has the poet said: 'Misery loves company.'